THE LATTER-DAY SAINTS'

MILLENNIAL STAR.

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"*Surely the Lord God will do nothing, but he revealeth his secrets unto his servants the prophets.*"—AMOS 3: 7.

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MISSIONARY REMINISCENCES.

BY BISHOP ORSON F. WHITNEY.

I.

IT is almost twenty-two years since I left the shores of England, returning from a mission to which I had been called in the autumn of 1881. That was not my first service of the kind, though in many respects the experience then gained was as new to me as my previous labors in the ministry were novel, when compared with the general course of my life before my work as a missionary began. Having been asked by President Grant to write something for the STAR—for which I once wrote regularly—I take pleasure in responding to his request, and feel that I cannot do better, in renewing acquaintance with the readers of the paper, than to narrate some of my experiences while laboring as a servant of the Lord.

Up to the age of twenty-one, though from childhood a believer in God and in the divine mission of the Prophet Joseph Smith, I was not what could be called a very active member of the Church in which I had been born and reared. While zealous in a way, ready to defend the truth whenever it was assailed, and always aggrieved and insulted if my people or my religion were attacked, I did not always live the life of a Latter-day Saint. I was not bad, but had become careless and indifferent upon the subject of religion. I would seek the Lord if in trouble, and would often feel the Spirit that I had received at baptism pleading with me, pricking my conscience, urging me to shake off lethargy, form better associations, and lift myself to a higher place. But I lacked an incentive strong enough to do as the heavenly Monitor desired. I

did not comprehend the purpose of my being; and though deep down in my heart spiritually inclined, did not take kindly to religious discipline. The fact is, I had set my heart upon the things of this life rather than those of the life to come. I cared little or nothing for wealth or official position, but desired fame and distinction, and to do something that would deserve it. Early imbued with the love for the drama, I had fully decided to become an actor, and to adopt the stage as a profession, when, in the fall of 1876, I was called on a mission to the United States. In other words, I was asked to relinquish my dearest desires, to sacrifice all my worldly ambitions, to turn my back upon what had always been to me a delight, and in which I had been led to believe I could excel, and do the very things that were distasteful to me, and in which I saw not the remotest chance of success. I had barely enough faith to accept the call. But I did accept, thank the Lord! and I owe to that circumstance whatever of success I have since achieved.

Right here I will relate what has always seemed to me an instance of the direct, over-ruling providence of God. Prior to this call to the mission field, my devout mother, who with my father disapproved of my dramatic ambition, finding it impossible to dissuade me from my purpose, promised that if she could dispose of a certain piece of land, she would let me have enough money to take me to the city of New York, where I hoped to begin my career as an humble follower in the footsteps of Edwin Booth, Henry Irving and other theatrical celebrities. Every possible effort was made to sell that land, but without avail. Again and again the sale was almost consummated, but something would occur each time to prevent it. No sooner, however, had I signified my intention to honor the call of the Priesthood and go upon a mission, than the property was sold without any trouble, and out of the proceeds my expenses were paid to the State of Pennsylvania, my first field of labor.

For some time after my arrival there, in the latter part of November, I was still under the influence of my former course of life. Taken suddenly from home and landed among strangers; snatched from the midst of comforts and congenial companionships, to wander homeless and at times penniless, subject to insult and abuse from those hostile to my faith and people; such, in brief, was the situation. Keenly sensitive, my sufferings, when I did suffer, were intense. My sole consolation was that I was sacrificing something for the Gospel's sake. Still, I did not enjoy, to the fullest extent, the spirit of my mission. The callous crust of indifference, formed during years of neglect, though growing gradually thinner, was not yet broken. Mingled with the mirthfulness of my nature, was a vein of melancholy, and often I felt sad and desolate, longing for home and the society of friends. And yet, paradoxical as it may seem, I would rather have died than have gone home without fulfilling my mission. Perhaps this was pride; at all events it was just as I felt. In my saddest moments I had no idea of abandoning my post, nor did I harbor a wish to be released from my labors prematurely. I hailed with delight, however, a change that came a little before Christmas, when I was transferred from the coal-mining regions of northern Pennsylvania, to the southern part of that State, where the country was less drear and more thickly populated.

There I had a companion, Elder A. Milton Musser, a veteran of the Church, and one of my present associates in the Historian's Office. He was a man of mature years and missionary experience; I but a youth of twenty-one, untrained in the ministry. As a consequence I leaned upon him heavily, and in just that proportion, I found, was my own development as a missionary retarded. That was not his fault, however. He helped me materially in my studies, and gave me every opportunity to speak, but I did little while with him, beyond testifying, in a faint sort of way, to the truth of what he told regarding Mormonism and life in Utah. I joined Elder Musser at the little town of Strasburg, near Lancaster, and was just in time to participate in a public meeting arranged for him at the town hall, through the kindness of a gentleman, an agnostic, who hired the hall, after Elder Musser had vainly endeavored to procure the free use of it, and gave him permission to preach therein. Our infidel friend, who was something of a wag, enjoyed the discomfiture of the pious citizens, his neighbors, when they learned that the Mormon missionaries had got the town hall, a plan which some of them had sought to frustrate.

The time came for the meeting, and the hall was crowded. The preliminaries over, Elder Musser asked me to address the assembly. I did so, but never was so tongue-tied in my life. Not a fluent speaker in those days, I halted and stammered even more than usual, and finally sat down in despair. A local paper said next day, in reporting the meeting, "Elder Whitney stated that Mormon missionaries did not prepare their sermons, like the ministers of the world, and claimed that the Lord helped them by His Spirit; but Elder Whitney's case proved a notable exception." And I had to admit that the comment was just. Elder Musser met with better success. He so worked upon the feelings of the audience, that in the midst of his discourse he was interrupted by an old itinerant Presbyterian preacher, named John Wynne Martin, who, rising from his seat, disputed the truth of something that had been said about the doctrine of "infant damnation," and challenged the speaker to a public discussion. The agnostic here arose, called Mr. Martin to order, and shouted, "Go on, Mr. Musser, this is your meeting; we didn't come out to hear this old codger." Martin had friends in the meeting, however, one pious gentleman in particular espousing his cause. He demanded that the proposed discussion take place, and said he regarded the coming of Mr. Martin as an interposition of providence. We also looked upon him as "a ram in the thicket," a public discussion being just what we wanted, and arrangements were made forthwith to have the doctrines of Mormonism and Calvinism compared by Elder Musser and the Reverend Mr. Martin during a series of meetings in the immediate future.

I never heard Elder Musser speak so well as on those occasions, and I attributed it partly to the fact that I prayed for him, silently, with all my heart, while he was addressing the people. Humiliated by my own failure, I was anxious for him, and gave him all the assistance I could. On the other hand, I prayed just as hard, while Mr. Martin was speaking, that he might be confounded, and this prayer was also answered. One of the conditions of the debate was that both speakers should be accorded a respectful hearing, and that there should be no demonstrations of approval or

disapproval; conditions that were faithfully observed. In the midst of the discussion, however, a meeting held in an upstair room of the same building was dismissed, and those who had attended it began trampling down the stairway outside. It sounded very much like the stamping of feet in the audience, and was mistaken for such by Mr. Martin, who was not only very old but partly deaf. To the surprise of everybody, he stopped short in his speech, came to the front of the stage, made a polite bow, and said: "At any other time, my friends, I would thank you for this applause, but the agreement was that there should be no demonstration." Everybody laughed, and the poor old man was hopelessly bewildered. He could not recover his self-command. In full view of all, he fell upon his knees, and clasped his hands as if in prayer, while one of us pronounced the benediction, after which the audience dispersed. We made no converts in Strasburg that I am aware of, but gained some influence as the issue of the discussion.

In the neighboring city of Lancaster we attended, one Sunday evening, a meeting of the colored people (Shouting Methodists), where I heard for the first time a negro preacher, who delivered to a congregation of several hundred souls what he called "the fish sermon," taking for his text the well known Scriptural passage, "Again, the kingdom of heaven is like unto a net, that was cast into the sea, and gathered of every kind." In a most ingenious manner (though I doubted his authorship of the sermon) he proceeded to arraign the various professions and vocations, comparing each to some sort of fish, and paralleling their characteristics in a way quite telling. For instance, the lawyer was a shark, and the doctor something else, etc. All the while he was speaking, he strode back and forth upon the platform before a rapt multitude of worshippers, the front rows not only kneeling, but fairly groveling, upon the floor, moaning, groaning, and ejaculating "Amen," "O Lord," and other pious exclamations, as a continuous accompaniment to his discourse. Ever and anon the preacher would pause and say to them, "Keep on praying, brothers, sisters, keep on praying, and I have no doubt that I will be able to mention some sixty kinds of fish." And I verily believe he did, before he sat down, bathed in a glow of rapture that might have consumed him but for the profuse perspiration that acted as a safeguard.

This mention of the colored race reminds me that while in Lancaster we visited the Martin Shriener's Cemetery, the humble burying-ground where slept the remains of the noted Thaddeus Stevens, abolitionist Congressman and stalwart Republican during the great war between the North and the South. Upon his tombstone were inscribed these words: "I repose in this quiet, secluded spot, not from any natural preference for solitude, but finding other cemeteries limited as to race by charter rules, I have chosen this, that I might illustrate in my death the principles which I advocated through a long life—Equality of man before his Creator."

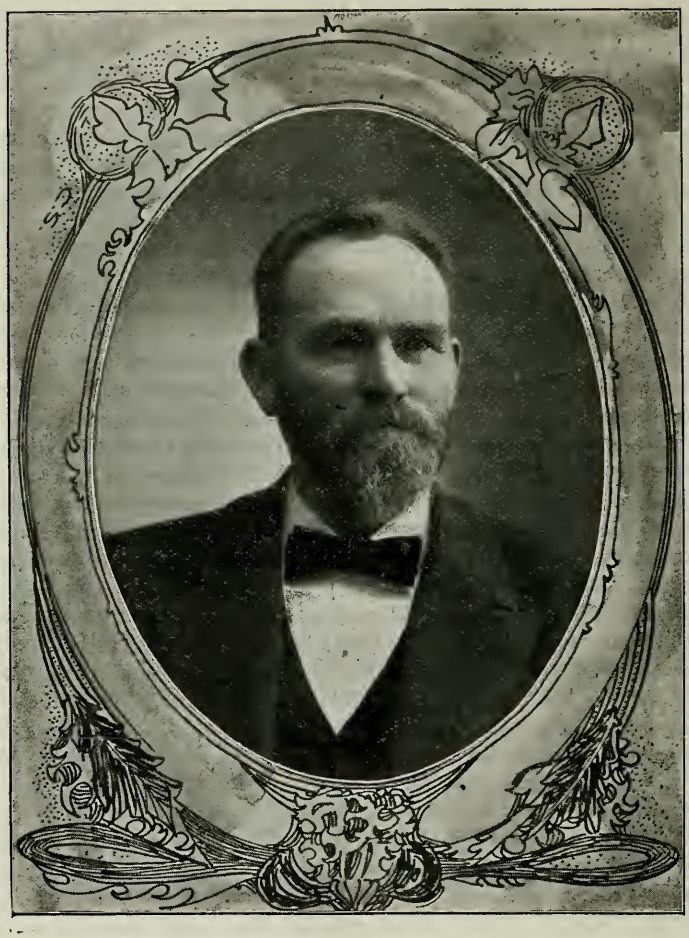
Early in the new year we moved our headquarters to the town of Columbia, on the northern bank of the Susquehanna river, just opposite Wrightsville, thirty-five miles from the famous battlefield of Gettysburg. Wrightsville was the most northern point touched by the vanguard of the Confederate army under General Lee, when he invaded Pennsylvania, immediately before that bloody and fateful conflict. While staying at Columbia, where we rented

a small room, wrote and published pamphlets, etc., and preached in the surrounding towns, I was invited by a friend, whom I had known in Utah, to visit him at the city of Washington. Obtaining consent from the President of the mission, Elder Henry Crow, I spent two weeks very pleasantly at the nation's capital. Elder Musser followed in a few days, but returned before me to Pennsylvania. I paid the usual pilgrimage to Washington's tomb at Mount Vernon, visited the White House and other points of interest, and sat one afternoon in the House of Representatives, where, by courtesy of Utah's delegate, Hon. George Q. Cannon, I occupied his seat during a spirited debate in which several noted Congressmen took part. I also attended, at the Metropolitan M. E. Church, two Sunday evening lectures by Dr. John P. Newman, whom I had first heard at the Salt Lake Tabernacle in 1870, when he discussed with our Apostle, Orson Pratt, the question, "Does the Bible sanction polygamy?" I left Washington just before President Hayes was inaugurated, and though I had enjoyed the change resulting from the visit, it was with few regrets that I bade farewell to the empty show and false glitter of society, and went back to our little room in Columbia.

I was becoming more spiritually minded now, and even felt a little conscience smitten for having taken two weeks from my time in the mission field, to see the sights in and around the capital of the country. I remember what a relief it was to me, when assured by my good father, to whom I had written an apologetic explanation, that he thought the two weeks well spent, and that my action was more commendable than otherwise. He was right; for I had obtained leave of absence, as already stated, and was benefitted in many ways by my trip to Washington. While there I was offered every inducment to remain, give up my mission, and engage in business that promised success, but I was not even tempted by the offer, and was glad to get back to my field of labor, where I might enjoy the spirit of the ministry.

But soon a real temptation came. Prior to leaving home I had done a little writing, and less speaking, and had not dared to hope for success in either direction. Now, however, I was seized with a strong desire to write, especially to describe scenes witnessed and incidents experienced during my travels. Forthwith I began a correspondence with the Salt Lake *Herald*, first taking care to write to the editor, Mr. Byron Groo, and ask him if he would publish my letters. To my surprise, he thanked me for the proposition, and encouraged me to proceed. I spent so much time in this work, and became so absorbed in it, that it encroached somewhat upon the hours I should have given to religious study; and I was frequently chided by Elder Musser in consequence. The *Herald* letters became popular, and I was more and more fascinated with the occupation. Still, I did not feel quite easy in conscience. I had been sent out to preach the Gospel—scarcely knowing what the Gospel was—and had no right to allow anything, however pleasant and alluring, to interfere with that duty, or with my self-imposed course of preparation to discharge it. Thus far I had missed no opportunity to preach—if preaching it could be called—but had neglected to some extent my studies.

(*Continued on page 109.*)



PRESIDENT FRANCIS M. LYMAN.

THE leaders of latter-day Israel have had wonderfully varied experiences in life. To lay the foundations of God's restored Gospel and kingdom has called for men of manifold talents and uncommon capacity, and Francis Marion Lyman, the president of the quorum of the Twelve Apostles, is one of these. The first twenty years of his life is summed up by Edward H. Anderson in a biographical sketch as follows:

"He was frontiersman at birth and babyhood; pioneer, teamster, and bull-whacker at eight; herdsman and cowboy at eleven; learning a trade at thirteen; plowing the trackless deserts as a leader and captain at sixteen; married at seventeen; exploring the wilds of Colorado at eighteen; a Seventy and missionary at twenty; attending school, presiding over improvemen associations, and building the log cabin of the pioneer, as incidents thrown in here and there between."

President Lyman is the son of Amasa M. Lyman, a former Apostle of the Church. He was born in the town of Goodhope, McDonough county, Illinois, January 12, 1840. In his childhood days he shared with the Saints the trials and uncertainties of the times at and around Nauvoo. He was baptized when eight years old by his father in the Elkhorn river while on their journey to the West. He arrived in Salt Lake Valley October 19, 1848. In 1851 he, with his father's family, moved to San Bernardino, California, and for some years he was occupied in handling animals and freighting between Utah and California, making in all sixteen trips over the deserts and the hundreds of miles of wilderness between these two places. In 1857 they moved back to Utah. In 1860 he went on his first mission to England. Previous to going, however, he built a log room at Beaver, southern Utah, to which his wife and child removed. He returned from his mission in 1862, taking charge of a large company of emigrating Saints. He then removed to Fillmore, where he lived for fourteen years, becoming a leader in the affairs of that part of the country, and filling many positions of honor and trust. During 1873-5 he filled a second mission to England, this time making extensive tours to other European countries.

When Tooele Stake of Zion was organized in 1877, he was called to be its president. The affairs of Tooele county had been manipulated for some years by an unscrupulous party of anti-Mormon politicians, but through the efforts of Elder Lyman their frauds were exposed and their power taken from them.

Elder Lyman was chosen one of the Twelve Apostles at the General Conference, October 10, 1880, and was ordained on the 27th of that month by President John Taylor. From that time to the present, his time has been completely devoted to Church work, visiting at home among the Stakes of Zion, and filling missions among the American Indians and to the nations of the earth.

From April, 1901, to December, 1903, President Lyman presided over the European mission, with headquarters at Liverpool, and during that time the great majority of the Saints both in Great Britain and on the Continent had the privilege of making his acquaintance and listening to his instructions. At the general conference, held October, 1903, President Lyman was sustained as President of the Council of the Twelve Apostles, which position he holds at the present writing.

President Lyman has particular ability in the line of counselor among the Saints. His bearing and conduct impress the people so favorably, that they often listen to him when other counsel would be spurned. He has a remarkable capacity for saying unpleasant things in a very acceptable way, and he possesses a special gift of reconciliation. He exemplifies perfectly the seventh beatitude—"Blessed are the peacemakers, for they shall be called the children of God." One of his striking characteristics is his ability to say something to the people, young and old, who meet him. He always has something good to say, and usually says it, looking you straight in the eyes.

President Lyman is at present strong and vigorous, both in body and in mind, with prospects of being for many years to come a pillar of strength in the Church of Jesus Christ.

THE LATTER-DAY SAINTS' MILLENNIAL STAR.

THURSDAY, FEBRUARY 16, 1905.

EDITORIAL.

THE NEED OF AN INSPIRED MINISTRY.

A WRITER in the *Christian's Armoury*, London, for February, makes some strong statements regarding the need in the Church of inspired apostles and prophets, together with the gifts and blessings of the Spirit which were anciently enjoyed. Modern religious teachers have usually declared that these things have been done away, because no longer needed in the Church; therefore, it is strange to read, in a modern religious journal, such expressions as these:

"Spiritual gifts are absolutely essential to the building up of the Body of Christ, and for the perfecting of the saints, because this work can only be done by spiritual-minded, inspired men—apostles, prophets, evangelists, shepherds and teachers. (Eph. iv: 11.) . . .

"Some time ago the *Daily News* sent men to all the London churches, to spy out the nakedness of the land, and the result was alarming—nine-tenths of the population never darken the doors of any church. The question of a remedy was discussed day by day in the daily press, under the head of 'Pagan London,' as it is called by a church dignitary. The disease has become both acute and chronic, but the remedy is indicated by our blessed Lord Himself in the prayer of John xvii.

"If the believers were perfected into one—'baptized in one Spirit, into one Body'—the whole world would *know* and *believe* on Him.

"But without men of spiritual gifts the Body cannot be built up (Eph iv: 12) on earth, although it exists in heaven. The Spirit clearly shows us that such spiritual men constitute the chief members of the Body, as the head (or mind of Christ), the eyes, the ears, the hands, and the feet (I. Cor. vii: 16-21); and as we cannot conceive of a body without the members, it is demonstrated that the Body cannot exist on earth apart from spiritual gifts.

"Every true Christian throughout the world, therefore, should 'pray with out ceasing,' that these gifts may be fully restored to the Church, so that all the world may again see the Christ on earth."

For over seventy years the Latter-day Saints have been preaching the need of inspired men in the Church of Christ. Long and loud they have cried to the world that a church without inspiration and the signs following the

believer could not be the Church of Christ. This doctrine has been scorned by the religious teachers of the age, and its advocates have even been bitterly persecuted because of this "peculiarity" of belief.

There can be no doubt that the Church of Christ, which Paul likens unto a perfect body, has absolute need of apostles and prophets, as well as teachers, gifts of healing, etc., and that one cannot say to the other "We have no need of thee." Paul tells the Saints—members of the Church at Ephesus—that they were "built upon the foundation of apostles and prophets, Jesus Christ himself being the chief corner stone; in whom all the building fitly framed together groweth unto an holy temple in the Lord," and what is true of Church members in Paul's day ought to be true of Church members in any age. This has been the Latter-day Saints' contention, and for this they have been called fanatical and deluded.

But there is something else to this question of far more importance than a mere matter of opinion. It is easy enough to say that we believe thus and so. Words are easily spoken at times, but the true conviction of the soul is both heard and seen far better in that which is done. The Apostle James knew this full well when he said, "Even so faith, if it hath not works, is dead, being alone. Yea, a man may say, Thou hast faith, and I have works: show me thy faith without thy works, and I will show thee my faith by my works." The Latter-day Saints have shown their faith by their works. Many of them who were connected with the religious bodies of the world, read their Bibles and believed it. They saw that in the primitive Church there were apostles, prophets, inspiration, revelation, gifts, healings, etc., and they wondered why these things were not in the so-called churches of Christ to-day. They believed these things, and their hearts went out in longing to be made partakers of like blessings. The barrenness of the churches made their souls hunger after the fuller truth; and so when an Elder of the Church of Christ came to them in simplicity and humility preaching the Gospel of Christ, and telling them that God had again spoken, and that His Church was restored to earth as it was anciently, with apostles and prophets, "Jesus Christ himself being the chief corner stone," their belief in these things sprang into a living faith which was made manifest by their obedience to the Gospel and their becoming members of the Church. It was then that their faith became perfected in knowledge, because they put the promise of the Lord to the test.

We hope the writer of the foregoing article quoted from the *Armoury*, and also the publisher of the article are sincere in their expressions of faith in a Church containing inspired apostles and prophets, because if they are, we can tell them of such a Church existing, not in the dim past, but in the living present. They may even meet and greet an Apostle of Jesus Christ, and they need not leave England to do it. Within a few minutes walk of his office in London, the editor of the *Armoury* may meet with a body of worshipers each Sunday at the Finsbury Town Hall, who are Latter-day Saints, and are members of a Church that has all the gifts and blessings spoken of. That these same people are called "Mormons" and are spoken against, they cannot help. Calumny neither proves nor disproves the truth.

"Every Christian throughout the world, therefore, should 'pray without

ceasing' that these gifts may be fully restored to the Church, so that all the world may see the Christ on earth" is very good advice, to which may be added: And when your prayers are answered, and the Lord sends His servants to you with these gifts, do not, we beseech of you, mock God to whom you pray, by rejecting His messengers. Investigate this message in prayerful earnestness, "Prove all things; hold fast that which is good," that you may not add to your condemnation by rejecting the light which has come into the world.

N. A.

THE reports from the British mission for the month of January show the following interesting items of information: There are 208 Elders in the field; 161,404 tracts were distributed, being an average of 776 per Elder. 3,815 books were given out, an average to the Elder of 18. There were 41,237 houses of strangers visited with first tract, and 10,576 Gospel conversations held. There were 45 baptisms.

Releases.—President William O. Creer and Elder George H. Thomas of the Birmingham conference, Elder John W. Holden of the Liverpool conference, Elders Samuel W. Leigh and John Evans of the Sheffield conference are honorably released to return home per s.s. *Winifredian*, Saturday, February 25th, 1905. The last named Elder is returning on account of sickness.

FROM THE MISSION FIELD.

Baptisms at Birmingham.—On Sunday morning, February 5th, 1905, at the Baths, six honest-hearted seekers after truth were added to the Birmingham branch by baptism, Elder William H. Howard officiating. About forty Saints and friends were in attendance, and a glorious spirit prevailed during the ceremony, which was extremely impressive. The prospects are bright in that district, as many honest souls are investigating the principles of the Gospel as taught by the Latter-day Saints.

Effect of "Body Blows" to the Church.—President Lyon of the South African mission reports that the Smoot investigation at Washington, U.S.A., is stirring up the people of the Cape to an interest in the message of the Latter-day Saint Elders. He writes, "I wonder what those who boasted they would give a 'body blow' to the Church in connection with the Smoot investigation will think when they see the work of the Lord move on without a perceptible jar, and watch our Elders going away from home as usual to preach the Gospel."

Large Meeting at Nottingham.—President Aaron Call sends from Nottingham the following:

"On Monday evening, January 30th, the Saints of the Nottingham branch gave a farewell social in honor of Elder S. M. Woolley, who departed for home February 4th.

"We were very much enccuraged at the attendance, there being the largest number of non-members present we have had in the last two years. The hall

was filled above its seating capacity. An enjoyable program was rendered by Saints and friends, and prosperity was in evidence for the work of the Lord."

Middlesbro' Sunday School Anniversary.—The Sunday school of Middlesbro' branch held anniversary exercises on Sunday, January 29th, 1905. There was a large attendance at the two meetings held, and a most interesting program was carried out. Four years ago this school was organized with fifteen members. At present it has an enrollment of eighty-three. The parents of many of these children do not belong to the Church, but they express themselves as being delighted with the teaching and training which their children are receiving. The celebration concluded Monday evening by the children, their parents, and friends assembling in the Temperance Hall, at four o'clock, when lunch was served and a varied program rendered.

Thirteen more Baptisms in the Newcastle Conference.—President George E. Wilkins writes from Sunderland, under date of February 7th, 1905:

"We are pleased to report that we are having quite encouraging results in some of our branches. As was reported last week, twelve honests souls were recently added to the Pelton branch. Last Wednesday, thirteen were baptized into the fold in Middlesbro', ten of whom were adults, Elder Robert Hazen, Jr., officiating.

"We feel that the Lord is blessing our labors, as there are bright prospects in other of our branches, and we hope soon to see more enter the fold. We rejoice in our labors in preaching the Gospel, and it is a source of satisfaction when we see the work progressing in our conference, as well as in other parts of the Lord's vineyard."

Report from the Netherlands.—President Williard T. Cannon of the Netherlands mission sends the following report:

"During January there were distributed in the mission 7,697 tracts (an average of 197 per Elder), and 218 books. 223 houses were visited by first invitation, being one first visit for every 35 tracts distributed. 1,504 Gospel conversations were held, being an average of 39 per Elder. 7 baptisms were performed and tithes to the amount of $369.00 were collected.

"'A Brief History of the Church,' by Edward H. Anderson was translated into Dutch, and an edition was issued the first of the year. We have long felt the want of such a book, and I feel sure that it will accomplish much good among the Saints and our friends. Other publications by the mission lately, in addition to our tracts, were a hymn book containing all of the hymns at present in use in the mission, without music, and the Sunday School Outlines for 1905. We have used printed Sunday School Outlines for the past two years, and the effect has been very good. They are gotten up on substantially the same lines as those issued by the Deseret Sunday School Union."

A Missionary Incident.—Elder George H. Thomas, of the Birmingham conference, sends the following interesting incident:

"Some time ago while going to a new district to begin tracting, I was passing a point in the road where I used to turn to my former district, when the still small voice of the Spirit told me to call and see a family that I had visited a few days before. I obeyed the prompting, knocked at the door, and was invited into the house, where I was introduced to the scripture reader of the Church which the family were members of, and who had heard of my visits to the home. He immediately characterized the 'Mormon' Elders as robbers of churches, perverters of Scripture, etc. I then began to explain our mission, when he became angry, snatched his hat, and was about to rush out of the house. I extended my hand which he took with considerable reluctance. I shook it heartily, and asked him to kindly and earnestly read and study the tracts I gave him. He then went out without saying a word to the people he came to visit. The lady told me that a few minutes before I came, he had expressed a wish to see me. 'I will tell him a thing or two,' he had said. He had no sooner said it, than I knocked at the door. I was invited to call again whenever I was that way, and prospects are very favorable with some members of the family."

Oldham Sunday School Reunion.—Elder Benjamin R. Birchall, superintendent of the Oldham Sunday school, sends the following:

"The Oldham branch Sunday school held its annual party recently the 4th inst. Upwards of one hundred people sat down to tea, after which an excellent program was given. We had several of the traveling Elders with us, also President John W. Gibson. By the kindness of the officers and teachers of the St. Mary's Street Medical Mission Hall, their schoolroom (with all other things necessary for a gathering of that kind) was placed at our disposal, and in using the same we were given a royal welcome. Addresses were given by Mr. Joseph W. Parlington, one of the teachers of the mission Hall, who expressed his pleasure in meeting with such a body of Latter-day Saints. Mr. Peter Lindley, the mission superintendent, also addressed the gathering and said our object in life should be to do good, irrespective of creed or nationality. Mr. Lindley's remarks were much appreciated, and a hearty vote of thanks tendered him for his kindness to us.

"Our Sunday school is growing, and doing a good work. We have held three very successful quarterly conferences. We are just falling in line in our studies with the Deseret Sunday School Union. We have four organized classes, a beautiful hall, and a grand organ. Certainly the lines have fallen to us in very pleasant places."

The Sick Healed.—Elder Ira J. Boyce writes from North Walsham, under date of January 26, 1905:

"A few testimonies from this part of the world may be of interest to others. One of our Saints, Sister Loads, had been unwell for many years. When she received the Gospel she was blessed, and ever since—a year or over—she has been well. She says it is nothing but the goodness of the Lord towards her that she is well now.

"Sister Pilgrim, who was able to walk but a little way at a time, now

testifies that through the power of the Gospel she has gained strength to walk to our meetings, which is a distance of three miles. Some Sundays she makes two trips, making in all twelve miles during the day.

"On the 3rd of September last, Sister Clitheroe was baptized. During the meeting she asked to be administered to for a pain in her neck and shoulder, which had greatly annoyed her for some years; and from the time the Elders got through administering to her until the present, the pain has never bothered her.

"One of Sister Loads' grandchildren had been ill for some time, and had not eaten anything for several days. The child was brought to our meeting, and at the close of the service we anointed her with oil after the pattern given to us. In fifteen minutes the child began to play, and soon ate a good meal. Since the father has known the cause of the child's recovery he has been quite impressed, and acknowledges the power of the Lord in this Church, though he does not profess to be a Christian."

MISSIONARY REMINISCENCES.

(*Continued from page 101.*)

My situation was clearly shown to me by a remarkable dream that came about this time, I verily believe as a message from God, to warn and lead me aright. I thought I was in the garden of Gethsemane, a witness of the Savior's agony. I seemed to be standing behind a tree in the foreground, from which point I could see without being seen. The Savior, with Peter, James, and John, entered the garden through a little gate at my right, where He stationed them in a group, instructing them to pray. He then passed over to the left, but still in front of me, where he knelt and prayed also. His face, which was toward me, streamed with tears, as He besought the Father to let the cup pass, and added, "not my will but Thine be done." Having finished His prayer, He arose and crossed to where the Apostles were kneeling, fast asleep. He shook them gently until they awoke, and reproved them for their apathy. Again He bade them pray, and again crossed to His own placed and prayed, returning as before to find them sleeping. This occured three times, until I was familiar with His face, form, and movements. He was much taller than ordinary men, and though meek, far more dignified than any being I had ever beheld. He wore a look of ineffable tenderness and compassion, even while reproving His disciples. My heart went out to Him as never before to anybody or anything; I loved Him with all my soul; I wept at seeing Him weep, and felt for Him the deepest sympathy. Suddenly the circumstances changed, the scene remaining the same. Instead of before, it was after, the crucifixion. The Savior and the Apostles, whom He had beckoned to Him, now stood in a group at the left, and were about to ascend into heaven, I could endure it no longer. Rushing out from behind the tree, I fell at His feet, clasped Him around the knees, and begged Him to take me also. With a look of infinite tenderness, as of a father or an elder brother, He lifted me up and embraced me, saying in the kindest and gentlest manner possible, while slowly shaking His head and sweetly smiling, "No, my son, these can go with me; for they have finished their work; but you must stay and do

yours!" Still I clung to Him, and the contact was so real that I felt the warmth of His bosom upon which I rested. Gazing up into His face, I once more besought Him, "Well, promise me that I will come to you at the last." Again He smiled, and there was a look as if He would have gladly granted my request had it been wise to do so. He then said, "That will depend entirely upon yourself." I awoke with a sob, and it was morning.

This dream made a wonderful impression upon me. Said Elder Musser, when I related it to him, "It is from God." But I needed not that assurance; I knew it was from God; and from that hour I was a changed man, and I continued to change until I became a thorough convert to the faith of my fathers.

[TO BE CONTINUED.]

ONENESS OF THE GODHEAD.

BY PRESIDENT JESSE W. HOOPES OF THE LONDON CONFERENCE.

"We believe in God, the Eternal Father, and in His Son, Jesus Christ, and in the Holy Ghost."

Faith in God constitutes the foundation of all religious belief and religious practice. For man to exercise this faith intelligently, he must have a knowledge of the attributes and character of Deity.

There is hardly a man who does not acknowledge the assistance of a supreme being; nor does it call for proof by the humble demonstration of man's logic, for the fact is admitted by nearly the whole human family. There is some feeling in man that causes him to look toward heaven. Every nation, every tribe—every human being longs for something to worship. It is only natural that this should be. Even the most persistent idolators testify to the existence of a God by their passion for worship.

Three personages composing the great Godhead have revealed themselves to man: God, the Eternal Father, His Son, Jesus Christ, and the Holy Ghost. That these three are separate individuals, just as distinct from each other as any three personages in the flesh, is very plainly shown by the accepted records of God's dealings with man. On the occasion of the Savior's baptism (Matthew iii: 15), John recognized the sign of the Holy Ghost; he saw before him in the mortal body, Jesus Christ, whom he had baptized; and he heard the voice of God, the Father. Here we see distinctly the three personages of the Godhead, each manifesting himself in a different way. (John xiv: 26.) The Savior promised His disciples, that the comforter, which is the Holy Ghost, should be sent unto them by the Father, thus showing distinctly the three personages of the Godhead. (Acts vii: 55-56). As Stephen was being stoned to death, we find his powers of vision quickened, and he saw the heavens open, Jesus standing on the right hand of God. Joseph Smith, while engaged in earnest prayer, calling upon the Lord for wisdom, saw the Father and Son standing in the midst of a bright light, one of these declaring, as he pointed to the other, "This is my beloved Son, hear Him." Each of the members is called God, together they constitute the Godhead.

In the Godhead there is a perfect type of unity in the attributes, powers, and purposes of its members. Jesus Christ while on earth, and in manifesting Himself to His people, has repeatedly testified to the unity existing between these Three. Yet for the most part, the Christian world has construed this to mean that the Father, the Son, and the Holy Ghost, are one in substance and in person, and that these different names, in reality, represent the same persons. Let us refer to John xvii: 11-12, and see the absurdity of such an idea. We find that Christ, just prior to His betrayal, prayed for His disciples, the Twelve, and other followers, that they should be kept in unity, "that they all may be one," as He and the Father were one. It is surely unreasonable to think that Christ would pray to the Father that these followers should lose their identity, and become one in substance and one in person. No; Christ desired that they should become one in mind, one in spirit, one in the work and love of the ministry. Such is the unity between the Christ and the Father, and between them both and the Holy Ghost.

The Latter-day Saints believe this unity is one of completeness; that the mind of any one of the Godhead is the mind of the others, seeing as each one does with an eye of purity, they all see alike. They act in the same way, guided as they are by the same condition and the same righteous desires, hence their purposes are the same. The abundant Scripture we have testifying of the oneness of the Trinity implies no mystical union of persons. The Father, Son, and Holy Ghost, are just as separate in substance and person as any three earthly men in the flesh. Yet their unity of purpose is such as to make their edicts one. Their will is the will of God. Christ beautifully explained to His disciples that to see one of the Trinity was to see all. This is especially shown in John xiv: 9-11, when Philip desired Christ to show them the Father, "Jesus saith unto him, Have I been so long time with you, and yet hast thou not known me, Philip? he that hath seen me hath seen the Father, and how sayest thou, Show me the Father? Believest thou not that I am in the Father, and the Father in me? the words that I speak unto you I speak not of myself: but the Father that dwelleth in me, he doeth the works. Believe me that I am in the Father, and the Father in me."

This I think is sufficient to show that the oneness of the Trinity is that They are one in mind, in spirit, and in purpose, and not one in substance and person.

It is very gratifying to know that ministers of the various creeds are beginning to realize that there is something in the doctrine of the Godhead as set forth by Joseph Smith, the Latter-day Prophet, which is the same as that taught by Jesus and His Apostles.

CURRENT COMMENT.

The Force of a Kind Word.

THE following story is told of Count Tolstoy, the Russian writer. One day he went out of the palace and saw a beggar at the gates. The man looked so miserable that Tolstoy felt in his pocket for a coin. He fumbled in every corner, but failed to find one. Sadly he said, "I have nothing for you to-day, brother," and went on his way. An hour later he returned and found the

beggar standing in the old place. He looked no longer miserable but warm, glowing, and happy. "How comes this change?" asked Tolstoy, and the man said, "Thanks to you." "But I gave you nothing." "No," said the beggar, "but you called me friend and brother."

Human Pre-existence.

According to the *Literary Digest*, "Mr. J. Ellis McTaggart, of Trinity College, Cambridge, contributes an article on 'Human Pre-existence' to *The International Journal of Ethics* (Philadelphia), in which he maintains that 'the belief in human pre-existence is a more probable doctrine than any other form of the belief in immortality.' In support of this contention, he advances the familiar arguments that the continuity of the universe involves past, as well as future, existence, and that what we call inborn characteristics bear a great resemblance to characteristics which, in other cases, we know to be due to the condensed results of experience."

A Blind Girl's Optimism.

"Ian Maclaren" relates the following story regarding a little girl who was blind from her birth:

"If I dinna see"—and she spoke as if this were a matter of doubt and she were making a concesssion for argument's sake—"there's naebody in the Glen can hear like me. There's no footstep of a Drumtochty man comes to the door but I ken his name, and there's no voice oot on the road that I canna tell. The birds sing sweeter to me than to anyone else, and I can hear them cherping to one another in the bushes before they go to sleep. And the flowers smell sweeter to me—the roses and the carnations and the bonny moss-rose—and I judge that the oat-cake and milk taste the richer because I dinna see them. Na, na, ye're no to think that I've been ill-treated by my God, for if He dinna give me ae thing He gave me mony things instead. And, mind ye, it's no as if I'd seen once and lost my sight; that micht ha' been a trial and my faith micht ha' failed. I've lost nothing; my life has been all getting."

DIED.

Dumelow.—At Hucknall Torkard, February 9th, 1905, Eliza Dumelow, aged 74 years. Body was interred at Hucknall Cemetery.

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